

## SAMARITAN CORRESPONDENCE COURSES

### OUR STORY TOO

#### LESSON 9, WOMEN IN MEDIEVAL AND REFORMATION CHRISTIANITY

This second lesson on THE ROLE OF WOMEN IN CHRISTIAN HISTORY explores women in Christianity for the thousand year period of the 500's to the 1500's. The assignment for this lesson is to read pages 43 - 73 of the book *Her Story: Women in Christian Tradition* by Barbara MacHaffie. Read these two chapters all the way through first. Then go through them again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.



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- (A) Her Story, Chapter 3, pages 43-60  
"Virgin and Witch: Women in Medieval Christianity"

- (1) The images of women that emerged in medieval literature were shaped to a large extent by that small percentage of the population that was literate, namely:

-----  
Images of women in both secular and church writings tended toward two extremes:

- (a) denouncement of women as -----  
(b) praise, idealizing, and adoration of women in the symbol of the ----- and as the -----.

- (2) Some of Thomas Aquinas' thoughts on women were:

- (a) Woman was created as -----.  
(b) Women are endowed with less intellectual capability and thus with less ability to -----.  
(c) Women are more sensual than men and more oriented toward -----.  
(d) Women are "-----" human beings, the result of an accident at conception.  
(e) Women, although inferior, have been given by God the important task of -----.

- (3) The culture in which medieval women lived included the following features:

- (a) More stories about adulterous wives than about -----.  
(b) Books about all the wicked women of the Bible and in history who had -----.  
(c) Monastic literature which frequently portrayed women as -----, -----, -----, and -----.  
(d) Literature which urged young women to honor and obey their husbands even when -----.  
(e) Church law which specifically permitted wife beating as a way to -----.  
(f) Marriage being increasingly described as a "-----", but the best lifestyle for women still being -----, since it dissociated them from -----.

- (4) Although many women lived an ascetic life in solitude as desert hermits, the more popular ascetic lifestyle was:

-----.





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- (5) The Christians who adopted a lifestyle of asceticism practiced a self-discipline in which they

(a) \_\_\_\_\_  
(b) \_\_\_\_\_  
(c) \_\_\_\_\_

Such ascetic self-discipline was seen as:

(c) \_\_\_\_\_  
(d) \_\_\_\_\_

- (6) Women who adopted the ascetic lifestyle included:

(a) widows who \_\_\_\_\_  
(b) married women who \_\_\_\_\_  
(c) young unmarried women who became referred to as "\_\_\_\_\_".

- (7) Women in monasteries lived under the authority of \_\_\_\_\_ and according to certain regulations set out in \_\_\_\_\_. These women spent much of their time in a routine of \_\_\_\_\_.

- (8) Another ascetic lifestyle option was the "spiritual marriage" in which a man and a woman \_\_\_\_\_.

"Spiritual marriages" met the needs of women who:

(a) did not live near \_\_\_\_\_  
(b) were not \_\_\_\_\_  
(c) were dependent on a man to \_\_\_\_\_.

- (9) The benefits of an ascetic life for women included:

(a) Communal life gave women physical protection from \_\_\_\_\_  
(b) Communal life gave women physical protection from \_\_\_\_\_  
(c) Pilgrimages gave women the freedom to \_\_\_\_\_.

- (10) The women who headed monasteries for women were called \_\_\_\_\_. Those who occupied this position in medieval times most clearly illustrate both the \_\_\_\_\_ and the \_\_\_\_\_ power that the monastic life offered to women.

- (11) The powers and privileges of abbesses varied greatly according to time and locale. They included:

(a) sitting in \_\_\_\_\_ and attending \_\_\_\_\_  
(b) signing official \_\_\_\_\_.



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- (11) (cont'd)
- (c) overseeing the affairs of \_\_\_\_\_
  - (d) being answerable only to \_\_\_\_\_, not to \_\_\_\_\_
  - (e) being given the same signs of high office that \_\_\_\_\_
  - (f) hearing the confessions of \_\_\_\_\_, administering \_\_\_\_\_, and granting \_\_\_\_\_
- (12) The power of abbesses declined in the late Middle Ages.
- (a) Their "ordination" became \_\_\_\_\_
  - (b) They were brought under the authority of \_\_\_\_\_
- (13) Some medieval women were empowered through their holiness and learning. Match the descriptions below with one of these names:  
(a) Lioba (b) Marcella (c) Boniface (d) Melania the Younger
- She was asked by a bishop for help in bringing order to missionary churches in Germany.
  - She acquired a formidable theological education, debated doctrine, and taught both men and women.
  - This English ascetic is recorded as having calmed a storm and healed the sick.
  - An expert on the Bible, she aided the clergy in Rome with their dilemmas of translation and interpretation.
  - One of her students was the emperor Theodosius.
  - She was honored by bishops, nobles, princes, and the emperor.
- (14) In a one-paragraph essay explain the choice and autonomy that the ascetic life gave women, and the resistance that some ascetic women had to face as a result.
- (15) There was a growing insistence in the medieval church that women in the virgin life be locked securely away behind cloistered walls. On what belief was this view based?





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- (16) The revival of monastic orders in the 11th and 12th centuries did not provide much opportunity for women. The Cisterians believed that the female sex was not capable of \_\_\_\_\_ and \_\_\_\_\_.

The Dominicans and Franciscans discouraged women from opening convents under their rules.  
The economic reason given was:

The sexual reason given was:

- (17) The Beguines were an important option for women who wanted both to live an ascetic lifestyle and to do \_\_\_\_\_. The Beguines were loosely organized groups of women which emerged mainly in \_\_\_\_\_. Their ministry was to \_\_\_\_\_.
- (18) While monastic life offered to women new opportunities for power and participation, its overall effect was as negative as these positives were.
- (a) It did not open up to women the offices of \_\_\_\_\_.
  - (b) Male ascetics were honored much more than female ascetics for their \_\_\_\_\_.
  - (c) Women entering a religious order were expected to erase their \_\_\_\_\_ and to become "\_\_\_\_\_".
  - (d) The celebration of the virgin life tended to degrade women who were not prepared to \_\_\_\_\_ and who continued to be \_\_\_\_\_.
  - (e) It is debateable whether the monastic ideals of self-denial and self-effacement were appropriate for human beings who \_\_\_\_\_.
  - (f) In reality, the monastic life hindered the \_\_\_\_\_ of women and instead reinforced the traits of \_\_\_\_\_.
- (19) In addition to depicting women as evil seducters, medieval Christianity and society also idealized women as models of \_\_\_\_\_.

This image was portrayed both in secular tales of \_\_\_\_\_ and in religious adoration of \_\_\_\_\_.  
In both cases the woman stood in a superior position and inspired in those who loved her the virtues of \_\_\_\_\_.



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- (20) In the early church, belief in the virgin birth was probably used to show that Jesus was \_\_\_\_\_ and that he \_\_\_\_\_.
- (21) As the ascetic lifestyle became more popular and as sexuality was associated with sin, a stress on the virginity of Mary was important in order to \_\_\_\_\_.
- (22) Many images for Mary developed other than virginity. One of the earliest images associated with Mary was that of \_\_\_\_\_, who had \_\_\_\_\_.

Another developing image for Mary was that of the bride of Christ, in which she symbolized or represented \_\_\_\_\_ in her \_\_\_\_\_.

The source of "Mother of God" image for Mary was probably pre-Christian worship of a \_\_\_\_\_ that was transferred to Mary.

Mary's assuming the role of mediator, that is, speaking on behalf of \_\_\_\_\_ before \_\_\_\_\_, became increasingly important as Jesus became viewed more and more as \_\_\_\_\_ who was \_\_\_\_\_.

- (23) Two important theological ideas about Mary that had emerged by the 12th century and which later became official doctrines were:
- (a) The bodily assumption of Mary into heaven at the time of her death, which meant that she now exists in the heavenly realm where she \_\_\_\_\_ for believers on earth and reigns as \_\_\_\_\_.
  - (b) The immaculate conception of Mary, which meant that God had \_\_\_\_\_ at the moment of her conception and preserved her from \_\_\_\_\_ so she could provide \_\_\_\_\_.
- (24) The adoration of the Virgin Mary had both positive and negative significance for Christian women. On the positive side, she provided a \_\_\_\_\_ in a tradition dominated by \_\_\_\_\_.

On the negative side:

- (a) The image of Mary reinforced the idea that the virgin or chaste life is \_\_\_\_\_.
- (b) The circumstances of Mary's life and death could not be duplicated by \_\_\_\_\_.
- (c) The popular stories about Mary simply reinforced \_\_\_\_\_.







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- (25) The image of witchcraft that had developed in Europe by the end of the 15th century was that witches were people who had made pacts with the devil. For their part, these witches promised to \_\_\_\_\_, to \_\_\_\_\_, and to \_\_\_\_\_. In exchange, they gained the power to \_\_\_\_\_ through \_\_\_\_\_.
- (26) As to whether witchcraft actually existed, historians generally believe that throughout medieval times some village people did practice \_\_\_\_\_ and that fragments of \_\_\_\_\_ religious practices did persist. These activities were blown all out of proportion through a combination of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
- (27) Christian churches began to take a uniformly harsh position toward what was perceived as witchcraft in the \_\_\_\_\_ century. The resulting witch craze which involved torture and executions lasted until the \_\_\_\_\_ century. Not only Europe was affected but also \_\_\_\_\_ and \_\_\_\_\_.
- (28) The persecution of "witches" targeted women much more than men. The 1486 publication "Malleus Malleficarum" specified four reasons why witchcraft was more likely to be found among women:
- (a)
  - (b)
  - (c)
  - (d)
- (29) Old women in particular were singled out for persecution as witches. Some reasons for hostility against old women would be:
- (a) It was the older woman in many communities who \_\_\_\_\_.
  - (b) It was often the older woman who took charge or was consulted at times of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
  - (c) It was often the older woman whom knew how to prepare \_\_\_\_\_ and how to use \_\_\_\_\_.
  - (d) An older woman living alone may well have been subject to loneliness, poverty, and mutterings of frustration.
  - (e) An older woman living alone had few \_\_\_\_\_ powers to defend herself against \_\_\_\_\_.
  - (f) The moles and growths common to an aging body gave rise to speculation and superstition about the devil physically \_\_\_\_\_ his women and giving them \_\_\_\_\_.



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(30) The writings of several women in the Middle Ages have survived, and some of these women directly protested cultural and ecclesiastical views of women. Others indirectly challenged the accepted status of women in medieval church and society. Match one of the following names with each description below:

- |                        |                        |
|------------------------|------------------------|
| (a) Christine de Pisan | (b) Isotta Nogarola    |
| (c) Margery Kempe      | (d) Julian of Norwich  |
| (e) Gertrude of Helfta | (f) Catherine of Siena |

- The visions of this mystic enabled her to perform the priestly duties of forgiveness and absolution of sins; she was told by God who had been forgiven and to announce absolution to these people.
- In one of her writings, she pointed out that Adam was just as guilty as Eve in bringing sin into the world.
- In one of her writings she protested the excessive burden of guilt that the church had placed on Eve for the origin of sin. She maintained that Eve could not be blamed for her partner's participation and that Eve, being by nature weak and ignorant, was no match for the cunning serpent.
- This mystic imaged the activities of Jesus as like those of an earthly mother, and she described Jesus' love as a mother's love.
- This English mystic wrote an account of her answered prayers, visions, and prophetic insights.
- She amassed a wide knowledge of classical studies, but her intellect was not taken seriously by men until she took a lifetime vow of chastity and had proved herself in writing.
- Widowed at the age of 25, this Frenchwoman earned a living through writing, both prose and poetry which illustrated the virtues of women and which protested the violent vilification of women.
- This mystic was able to persuade the Pope to move back to Rome from France because he believed that she had received authentic directions from God.
- This mystic wrote "Revelations of Divine Love", a series of visions or revelations that she had received during an illness.
- In her writings she pointed the virtues of women: that many are modest, gentle, and loving; as a group they do not wage war and do not oppress other people.
- This mystic was regarded with suspicion and hostility by clergy because she believed that her spiritual experiences gave her the right to teach and advise, questionable activities for a medieval Christian wife.







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- (31) In a one-paragraph essay, explain how the official view of women as mentally and physically incompetent and as morally defective was challenged by the ordinary, daily lives of medieval women.
- (B) *Her Story*, Chapter 4, pages 61-73  
"Women in an Era of Reformation"
- (1) The Protestant Reformers removed the status of \_\_\_\_\_ from marriage, yet affirmed marriage as a relationship that was \_\_\_\_\_ by God. In the Protestant tradition, it was marriage, rather than \_\_\_\_\_ life, that became the norm or ideal for all Christians.
- (2) In objecting to the idea of virginity and the ascetic life as the "counsels of perfection" for the Christian elite who were earning greater rewards in heaven, Martin Luther made two important theological points:
- (a)
- (b)
- (3) Explain the impact on the status of women that the honor accorded to marriage in Protestant circles had.
- (4) When clergymen started to take wives themselves, the status of women was affected in two ways. Briefly explain each in a few sentences.
- (a) For some women, marriage to a priest meant legitimization of a relationship in which they were already involved.
- (b) Women married to clergy discovered a new sphere of activity and power as "ministers' wives".



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- (5) The Protestant Reformers' emphasis on women as wives and mothers was a mixed blessing. Women were no longer regarded with scorn and derision. Women were viewed as having the same potential for \_\_\_\_\_ and the same opportunity for \_\_\_\_\_ as men, but women were called to a different \_\_\_\_\_ than men, namely \_\_\_\_\_.

With the virgin/ascetic life of the monastery no longer an option for Protestant women, their roles were restricted to those of \_\_\_\_\_.

The role of women at home was enhanced by the emphasis of the Protestant Reformers on the family as the "\_\_\_\_\_".

The Protestant emphasis on all Christians reading the Bible as the authoritative guide to faith and practice led to the establishment of civil schools for \_\_\_\_\_, thus advancing the general education of both \_\_\_\_\_.

- (6) On the basis of their belief that the Bible commanded the subordination of women to men, the Lutheran and Calvinist churches did not allow women to \_\_\_\_\_.

Both Luther and Calvin, however, expressed ideas that could have been used to support the full participation of women in church life.

In explaining ministry, Luther strongly asserted the doctrine of \_\_\_\_\_, meaning that \_\_\_\_\_.

In explaining church government, Calvin argued that church polity and forms of worship were unlike doctrine in that they \_\_\_\_\_, and therefore the church had to be sensitive to \_\_\_\_\_.

- (7) In a one-paragraph essay explain what the Counter Reformation was.

- (8) The new religious orders for women that were sparked by the Counter-Reformation had both conservative and radical features.

These new orders were conservative in that their founders retained \_\_\_\_\_ and insisted on \_\_\_\_\_.





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(8) (cont'd)

These new orders also were an attempt at radical innovations in that they were established with the goal of \_\_\_\_\_, which meant that these women were permitted to \_\_\_\_\_.

Despite the opposition to these innovations and their eventual repression, these new orders provided significant role models of women who \_\_\_\_\_. This was an important step in taking women beyond \_\_\_\_\_.

(9) Identify one of these women active at the time of the Protestant Reformation with each of the descriptions below.

(a) Katherine Zell      (b) Argula von Grumbach      (c) Jeanne de Jussie

- \_\_\_ This Roman Catholic who lived in Geneva during the triumph of Calvinism there wrote about the struggle of Catholic women against Protestant ideas and closure of convents.
- \_\_\_ She published a collection of hymns to enhance congregational singing in the new churches.
- \_\_\_ This noblewoman protested in writing the dismissal of a university faculty member with Lutheran sympathies; she felt compelled to act because no man was willing to do so.
- \_\_\_ She viewed the Protestant glorification of marriage as a form of constraint on women.
- \_\_\_ When her husband, a former priest, was denounced for abandoning the celibate life, she wrote an open letter to the bishop attacking the practice of clerical celibacy.
- \_\_\_ She aroused the hostility of the church authorities by conducting reformed worship services in her home.

(10) Radical Protestant groups accepted many of the ideas of Luther and Calvin, but they rejected \_\_\_\_\_.

While differing greatly among themselves on theological issues, these various groups of the Radical Reformation did share some common characteristics:

- (a) The church should include in its membership \_\_\_\_\_.
- (b) Individual congregations should \_\_\_\_\_.
- (c) All regenerated Christians are \_\_\_\_\_ and could therefore \_\_\_\_\_.
- (d) The guide for Christians in matters of faith and practice is \_\_\_\_\_, which resulted in a high value placed on \_\_\_\_\_.



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- (11) The emphasis of the groups of the Radical Reformation on \_\_\_\_\_ and \_\_\_\_\_ was seen as a threat to the order of society that Christianity traditionally upheld. One of the most concrete ways in which this "threat" was manifested was the public role that \_\_\_\_\_ assumed in these movements.
- (12) Two reasons why the groups outside the Protestant mainstream had to confront the possibility of female participation in church government were:
- (a) their vesting of authority in \_\_\_\_\_
  - (b) their conviction that all who had been saved were \_\_\_\_\_

The group that gave women the widest opportunities in church government was \_\_\_\_\_.

- (13) Although many of the leaders of the Radical Reformation did not approve of women preaching, their theology left the door ajar. Women preachers were especially notable among the \_\_\_\_\_, both in England and in the Netherlands.
- (14) The groups outside of the Protestant mainstream which grew, prospered, and became institutionalized eventually conformed their beliefs and practices to \_\_\_\_\_, seeking \_\_\_\_\_.

One group that attempted to preserve its radical character and which encouraged the full participation of women was the Ephrata Community, which came originally from the German \_\_\_\_\_, and which settled in the American colonies in \_\_\_\_\_.

- (15) In viewing the overall effects of the Protestant Reformation on women, the negatives are:
- (a) Women lost \_\_\_\_\_ as a sphere of \_\_\_\_\_.
  - (b) In reformed congregations women were not given opportunities to \_\_\_\_\_.

On the positive side:

- (c) Reformation theology terminated the second-class status of \_\_\_\_\_ and the association of women with \_\_\_\_\_.
- (d) The Reformation brought \_\_\_\_\_ for women and created \_\_\_\_\_ laws in their favor.
- (e) The doctrine of \_\_\_\_\_ provided the theoretical framework for full female participation.







## SAMARITAN CORRESPONDENCE COURSES

### *OUR STORY TOO*

#### LESSON 10, WOMEN IN NORTH AMERICAN CHRISTIANITY, PART A

This third lesson on THE ROLE OF WOMEN IN CHRISTIAN HISTORY begins the exploration of women in North American Christianity from the 1600's to the 1900's. The assignment for this lesson is to read pages 75 - 106 of the book *Her Story: Women in Christian Tradition* by Barbara MacHaffie. Read these two chapters all the way through first. Then go through them again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.



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- (A) Her Story, Chapter 5, pages 75-91  
"Women and Christianity in the American Colonies"

- (1) The major source of what is known about colonial American attitudes toward women and their behavior/role in the church is:

Two other sources of information are:

(a)

(b)

The picture that emerges from all of these sources is that although women were certainly viewed and treated as \_\_\_\_\_, yet the colonial religious communities did have \_\_\_\_\_ and \_\_\_\_\_.

- (2) In the 1600's the dominant view of women in the colonial settlements included the following:

(a) The minds of women were thought to be \_\_\_\_\_.

(b) Learning for women was not only inappropriate and futile, but also \_\_\_\_\_.

(c) Women were morally "weak", which meant they were prone to lying, and easy prey for \_\_\_\_\_ and powerful \_\_\_\_\_ themselves.

(d) Women were spiritually "weak", which meant they were more susceptible to \_\_\_\_\_.

(e) The ideal wife was described as \_\_\_\_\_.

- (3) The situation of women in colonial churches varied.

(a) In which of the traditions/denominations was membership open to women? \_\_\_\_\_

(b) In which was the office of minister closed to women? \_\_\_\_\_

(c) In which were women allowed to serve as ministers and missionaries? \_\_\_\_\_

(d) In what two Southern cities are there records of women being generous benefactors of church furnishings? \_\_\_\_\_

(e) In which New England congregation, according to its own historical records, were women treated as individuals in church documents (not just as the wife of a man) and expected to give a full, public account of their conversion experiences? \_\_\_\_\_





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- (4) The gradual development of a more positive image for women in New England toward the end of the 1600's included the following features:
- (a) The use of the figure \_\_\_\_\_, the \_\_\_\_\_, as a positive counterpart to Eve.
  - (b) The recognition of women as the \_\_\_\_\_ equals of men, that is, sharing the same \_\_\_\_\_ nature, having the same opportunities for \_\_\_\_\_, and facing the same \_\_\_\_\_ in everyday life.
  - (c) The admission of many more female members than male members, so that many congregations in the early 1700's had \_\_\_ women for every man.
  - (d) The economic necessity in the growing new settlements of women providing \_\_\_\_\_, thus putting them in positions of \_\_\_\_\_ equality with male family members.
  - (e) The development of the Protestant Reformation emphasis on the goodness of \_\_\_\_\_ and the honoring of women who were \_\_\_\_\_.
  - (f) A growing admiration for women who lived out their faith by \_\_\_\_\_.
- (5) The Puritans modified their understanding of marriage, putting less emphasis on \_\_\_\_\_, and more emphasis on the elements of \_\_\_\_\_.
- This developing conception of marriage had a theological counterpart in Puritan piety in the way the relationship between \_\_\_\_\_ was described.
- (6) By the end of the 1700's, views on the nature of women and their place in American society and churches has again shifted. The increasingly common beliefs about women included:
- (a) Women are endowed by nature with \_\_\_\_\_.
  - (b) These natural attributes include being \_\_\_\_\_.
  - (c) Women are also naturally more \_\_\_\_\_ than men.
- (7) The remarkable story of Anne Hutchinson includes:
- (a) From her father she acquired the academic skills of \_\_\_\_\_ and \_\_\_\_\_ the Bible.
  - (b) She gradually acquired through her own initiative a \_\_\_\_\_, largely through taking notes on the sermons of the English Puritan preacher \_\_\_\_\_.



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- (7) (cont'd)
- (c) In addition to bearing and raising children she also engaged in the practices of \_\_\_\_\_.
  - (d) She and family moved from England to Massachusetts Bay, following her minister in England to the American colonies where he became the minister in the settlement known as \_\_\_\_\_.
  - (e) She led a group of women in a weekly study session in her home at which they would read \_\_\_\_\_ and then review \_\_\_\_\_.
  - (f) Hutchinson became viewed as a dangerous influence in the Massachusetts Bay Colony for her supposed "\_\_\_\_\_ views.
  - (g) She was prohibited from having any more meetings in her home and she was brought to trial before both the \_\_\_\_\_ and \_\_\_\_\_.
  - (h) Using the Bible in her defense, she pointed out that the New Testament specifically approved of \_\_\_\_\_.
  - (i) In 1638 she was excommunicated from \_\_\_\_\_ and banished from \_\_\_\_\_. With her family she moved to \_\_\_\_\_.
- (8) Anne Hutchinson's theological views were regarded by her detractors as "antinomian". In a one-paragraph essay describe what her views were, why they conflicted with the "New England Way", and why she was viewed as so threatening.
- (9) A large number of women were drawn to Anne Hutchinson and they surrounded her with a community of support. Two probable reasons for their being attracted by Hutchinson were:
- (a) her skills in \_\_\_\_\_.
  - (b) her new perspective on \_\_\_\_\_.





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- (10) Anne Hutchinson was the first well-known woman on the North American continent to raise questions about the appropriate role of women in church and society. There were several other women in New England, however, who also tried to participate in the reformulation of Puritan doctrine and who were prosecuted for failing to comply with clerical authority.

Anne Eaton of New Haven was excommunicated for \_\_\_\_\_.

Lady Deborah Moody was forced to flee to Long Island for \_\_\_\_\_.

Mary Oliver was deported to England for \_\_\_\_\_.

- (11) In the 1700's a general religious awakening stirred in both England and the American colonies. There arose an approach to Christianity that became known as evangelicalism. Some of its characteristics were:

(a) The hallmarks of the Christian experience were the \_\_\_\_\_ experience and devotion to \_\_\_\_\_.

(b) The style and content of preaching changed to become more \_\_\_\_\_ and less \_\_\_\_\_. The aim of this preaching was to \_\_\_\_\_ and to \_\_\_\_\_.

- (12) Some ministers in the 1700's feared the disruption of church order by the fervor and emotional enthusiasm generated by itinerant preachers. Consequently they mocked revival preaching as a "\_\_\_\_\_ " to which women were particularly susceptible.

How is this accusation proven false by actual church membership figures?

- (13) In the evangelical style of Christianity women found additional and wider opportunities for participation.

(a) The conversion experience itself became a \_\_\_\_\_ in which women were encouraged to join.

(b) John Wesley appointed women as \_\_\_\_\_ and welcomed their public speaking as it took the forms of \_\_\_\_\_.

(c) Wesley eventually gave his approval to some women who wished to engage in \_\_\_\_\_.



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(13) (cont'd)

- (d) Wesley believed that the evangelical awakening signaled extraordinary times in which exceptions to \_\_\_\_\_ could be made.
- (e) The denomination or group of churches called \_\_\_\_\_ permitted women to serve as preachers and evangelists as early as the late 1700's.
- (f) Authority to speak or write about one's Christian experience was rooted in \_\_\_\_\_ and not in \_\_\_\_\_.

(14) Match one of these evangelical women with each description below

- (a) Mary Savage                      (b) Anne Dutton                      (c) Sarah Osborn
- (d) Sarah Edwards                      (e) Phillis Wheatley                      (f) Katherine Ferguson
- (g) Selina Hastings, the Countess of Huntingdon

- She edited a periodical called "The Spiritual Magazine" and felt compelled to share her transformation experience with others thereby "feeding God's lambs".
- She gave generous gifts of money to further the work of Wesley and Whitefield.
- A Free Will Baptist, she began to preach in New Hampshire in 1791.
- Out of concern for poor children, she organized the first Sabbath school for children in New York City.
- She formed a group of women in Newport, Rhode Island, who were "awakened to a concern for souls " and who collected money for mission.
- A prolific and talented writer in England, she nurtured the distant American awakening through her letters, poems, and tracts.
- She taught school to support her family and thus received criticism for working out of her sphere as a woman.
- She pioneered women's work in mission and social reform by organizing a mission to the Cherokee people.
- She was concerned that poor, orphaned children learn how to read and write, even though she did not have the skills herself.
- She was viewed as threatening by some clergymen because she held group discussions in her home about spiritual matters with both men & women, black people as well as white people.
- This black slave wrote poems and letters on the strength she found in Christianity.







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(14) (cont'd)

- The wife of a well-known theologian and preacher, she had an intense experience of religious emotion that freed her from the obligation of meeting other people's standards, including her husband.
- Her pastor wrote a biography about her.

(15) Some of the features of Quakerism that appealed to women in both Britain and America were:

- (a) Claims about the equal spiritual status of men and women were given concrete form in \_\_\_\_\_ and in \_\_\_\_\_.
- (b) Quaker religious experience provided women with a source of power with which \_\_\_\_\_.
- (c) The equalizing influence of \_\_\_\_\_ allowed women to meet together for worship, collect and disburse money, discipline members, preach, and write.

(16) Match one of these Quaker women with each description below:

- |                      |                   |
|----------------------|-------------------|
| (a) Elizabeth Hooten | (b) Margeret Fell |
| (c) Sophia Hume      | (d) Mary Dyer     |

- She was an itinerant preacher in the southern colonies and wrote many tracts and sermons for publication.
- She opened her home as a meeting place for the Quakers, wrote on behalf of the movement, and served as financial secretary.
- One of Anne Hutchinson's faithful supporters, she was sentenced to death by hanging in Boston in 1660 for her "enthusiastic preaching".
- One of the first Quaker converts and one of its earliest preachers, she traveled as a missionary to the West Indies and the American colonies.

(B) Her Story, Chapter 6, pages 93-106  
"Women Organizing for Mission and Reform"

(1) The "cult of true womanhood" was firmly planted in the popular mind of white U.S.A. by the middle of the \_\_00's.

The ideal woman was described as \_\_\_\_\_,  
and she found power and happiness at \_\_\_\_\_ in the role of \_\_\_\_\_.

This ideal was spread to all corners of U.S.A. culture mainly through the \_\_\_\_\_ industry.



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- (2) The domesticity feature of the ideal woman meant that the woman was to make the home a place of \_\_\_\_\_, a refuge from \_\_\_\_\_.

Her nurturing and support tasks were to:

- (a) \_\_\_\_\_
  - (b) \_\_\_\_\_
  - (c) \_\_\_\_\_
  - (d) \_\_\_\_\_
- (3) In a one-paragraph essay explain how changes in the U.S.A. economy resulted in a separation of spheres for men and women.
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- (4) The reversal of traditional Christian beliefs about the genders resulted in women being viewed as \_\_\_\_\_ superior to men, women being viewed as less \_\_\_\_\_ than men, and women having the task of taming \_\_\_\_\_ of husband and sons and making them into \_\_\_\_\_.
- (5) Society's way of compensating women for their diminished economic role was to glorify the role of \_\_\_\_\_. In this role women were given the task of passing on \_\_\_\_\_ to future generations.
- (6) With the abandonment of religion by many men, women were left with the religious tasks of:
- (a) teaching the Bible to \_\_\_\_\_.
  - (b) overseeing \_\_\_\_\_.
  - (c) enforcing \_\_\_\_\_.
  - (d) supporting the \_\_\_\_\_ movements that the churches sponsored.
- (7) In much literature of the 1800's, the qualities of willfulness and independence belong to the world of \_\_\_\_\_, whereas all other people, namely, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, are expected to be submissive and dependent.





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- (8) The "cult of true womanhood" could become a reality for only a minority of women in the U.S.A., namely \_\_\_\_\_.
- (9) Despite the obvious disadvantages of domesticity, it did open up some important advantages for women:
- (a) The opening up of educational opportunities beyond \_\_\_\_\_
  - (b) The reshaping of \_\_\_\_\_ in ways that would better speak to and please women, specifically the abandonment of the doctrine of \_\_\_\_\_, a renewed stress on the themes of \_\_\_\_\_ and \_\_\_\_\_, and an increasing emphasis on Jesus as one who \_\_\_\_\_ and who \_\_\_\_\_.
  - (c) The continual assertion that women were morally and spiritually superior to men led to a new sense of \_\_\_\_\_ and an impetus to \_\_\_\_\_.
- (10) The revivals of the first half of the 19th century led to a multitude of female voluntary societies which attempted to extend morality and religion throughout the U.S.A. Match one of these kinds of voluntary societies with each description below:
- |                             |                          |
|-----------------------------|--------------------------|
| (a) maternal societies      | (b) missionary societies |
| (c) benevolent associations | (d) reform associations  |
- \_\_ Some of these groups attempted to rescue women caught in prostitution and to place the blame for their plight on men.
  - \_\_ Motivated by a desire to bring the Christian faith to the "godless" cities and the "barbaric" frontier, these groups raised funds to support a variety of mission efforts.
  - \_\_ These groups concerned themselves with such social issues as peace, temperance, prison reform, and moral reform.
  - \_\_ These groups led by women of status and wealth cared for the sick and poor with food, clothing, shelter, and schools.
  - \_\_ These local groups gave Christian women an opportunity to meet weekly to pray, discuss books on child rearing, and share their experiences.
  - \_\_ One of these groups located in New York City focused on the poor of that city, promoting Sabbath schools, distributing Bibles, and aiding churches.
  - \_\_ These groups worked for social change rather than just individual conversions.
  - \_\_ Money for their efforts often came from the members' own weekly savings and from the sale of their sewing & knitting.



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(10) (cont'd)

- These groups anticipated modern social work by sending "lady visitors" into the slums to call on women and teach them child care and housekeeping skills.
- The women who participated in these groups believed they had a duty to teach religion and morality to their children and thereby had the power to shape the future of the nation.

(11) Some of the significant contributions of the 19th century female voluntary societies were:

- (a) a bettering of living conditions of people in \_\_\_\_\_, thus meeting a need not yet considered by \_\_\_\_\_.
- (b) encouragement of, deepened loyalty to, and increased knowledge of \_\_\_\_\_.
- (c) providing a vehicle for women to participate in \_\_\_\_\_.
- (d) providing an opportunity for \_\_\_\_\_ and \_\_\_\_\_ for women.
- (e) providing an opportunity for women to use their \_\_\_\_\_ outside the home.
- (f) giving women an opportunity to learn \_\_\_\_\_, such as public relations, conducting business meetings, and collecting and disbursing funds.

(12) The factors that led to the rise of feminism and a women's rights movement in the U.S.A. in the 1830's and 1840's included:

- (a) Home-bound women feeling increasingly useless in a society that valued \_\_\_\_\_.
- (b) Women with a secondary education becoming increasingly frustrated by finding \_\_\_\_\_.
- (c) The experience of the female voluntary societies gave women feelings of \_\_\_\_\_, a sense of \_\_\_\_\_ with other women, and an opportunity to work on behalf of \_\_\_\_\_ and against the activities of \_\_\_\_\_.

(13) True \_\_ or False \_\_

The female voluntary societies in the early 1800's contributed greatly to the rise of a feminist consciousness, and large numbers of women moved from these religious associations to groups that worked for the political, economic, and social rights of women.







(a) Charles Finney (b) Sarah and Angeline Grimke  
(c) Lucretia Mott and Elizabeth Cady Stanton

- (15) How did the antislavery movement raise the issue of the status of women and thus stimulate some women to seek their own rights? Explain in a one-paragraph essay.

(17) The first known local women's missionary group in the U.S.A. was a group formed in Boston in the year \_\_\_\_ called \_\_\_\_\_. Founder of this group was \_\_\_\_\_. Their primary activities were \_\_\_\_\_ for the cause of missions.

The initial interest of the women's mission organizations was in mission among \_\_\_\_\_. Gradually their focus shifted to \_\_\_\_\_, particularly in \_\_\_\_\_.



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- (18) For a woman in the early 1800's who felt called to devote her life to mission work, her only option was \_\_\_\_\_.
- (19) What realization convinced male mission boards that women did have a vital role to play in the mission field? Explain in a one-paragraph essay.
- (20) Some of the first women missionaries from the U.S.A. were:  
(a) Betsy Stockton, sent to \_\_\_\_\_ in the year \_\_\_\_\_.  
(b) Cynthia Farrar, sent to \_\_\_\_\_ in the year \_\_\_\_\_.
- (21) Two factors that led women to form their own mission boards in the second half of the 19th century were:  
(a) The realization that \_\_\_\_\_.  
(b) The lack of representation on \_\_\_\_\_.
- (22) The first women's missions board was the interdenominational \_\_\_\_\_ founded in the year \_\_\_\_\_.  
The second was a board formed by women in the \_\_\_\_\_ denomination.
- (23) The women's mission boards elevated the status of women in the mission field in several ways:  
(a) Missionary wives received both \_\_\_\_\_ and \_\_\_\_\_.  
(b) Overseas missions work became an option for large numbers of \_\_\_\_\_.





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(23) (cont'd)

- (c) By the beginning of the 1900's, women represented \_\_\_\_\_ of the U.S.A. missionaries.
- (d) Women missionaries were involved in activities not open to them in \_\_\_\_\_.
- (e) Missions work provided an opportunity for women with \_\_\_\_\_ to use their skills.

(24) Female mission groups did much to advance the cause of women's rights in churches:

- (a) Some male leaders after working with women who skillfully coordinated missions work changed their mind on \_\_\_\_\_ and openly called for \_\_\_\_\_.
- (b) The mission boards enabled women to engage in work that was \_\_\_\_\_.
- (c) The mission boards expanded the \_\_\_\_\_ opportunities for women and even prompted some women to seek \_\_\_\_\_.
- (d) Through mission work, women began to understand other cultures and become \_\_\_\_\_, including the way \_\_\_\_\_.

